



THE PHILOSOPHY OF YOGA

THE PHILOSOPHY OF YOGA

BY
SWAMI JNANANANDA

With a Foreword by
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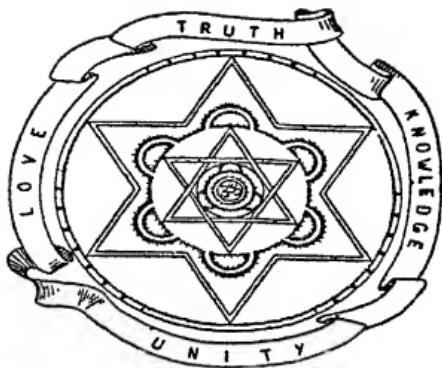
With an Introduction by
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F O R E W O R D

Swami Jnananandaji has asked me, on account of my intimate association with him, to write a foreword to this book and I do so with great pleasure without even laying pretensions to understanding the complex problems which the author has attempted to solve.

As a result of inner urge he began his quest for Yoga in his very teens. He has striven intensely to obtain the sublime clue. What he speaks of is not what he learned from mere book study and speculation

but what he achieved in his vast insight and deep experience. As such the book, it is hoped, will lead the student to a deeper understanding of Yoga Philosophy and will serve as a guide to the aspirants, who wrestle with the ultimate problems of life.

Narendra Shah

Dated Narendranagar,
The 10th February, 1938.

I N T R O D U C T I O N

IT is not for me to introduce the author of this book. One does not require a candle to show the sun, and compared to Swamiji's Divine-Self I am not even a candle but only a dark body.

The Lecture comes from one who is a living link in the chain of personalities who had fully realized the Divine in various aspects and at all levels, while on the physical plane, banishing all dogma and creed.

In the history of humanity, off and on we meet with people who had had a temporary opening of some corner of their being

to the Divine in some form or other. But it was reserved for the genius of India to systematize the discipline or the procedure with the help of which the human mind might have a sustained contact with the Divine, and that is Yoga.

To all of us the easiest thing to understand would be concrete knowledge, based upon sense-experience which is accepted as a matter of fact. Hence we are here introduced to Yoga-Philosophy through an Epistemological enquiry. As in many of the Indian Philosophical Systems, the discussion is opened by taking sense-experience as the fundamental data, with a belief in the independent existence of the world, leading to the Correspondence Theory of Truth based upon an uncritical Realism. But unlike the traditional systems the further enquiry is not entered upon any hedonistic need to search for eternal happiness or absolute freedom from misery, but upon the nature of truth and how to get at it. In this it is more akin to the ageless Upanishadic thought.

Through sense-experience we come in immediate contact with the external Reality, but it does not bring home to us its actual nature. In order to get at it we would be required to dismantle the whole mechanism of knowledge, including the subject-object relation. In scientific knowledge we fall short of such an attempt, and we analyze only, if at all, the process of rising from mere sense-experience to the conception of the real world behind it. Empirical science, however, accomplishes this on the basis of a purely quantitative analysis, remaining true to its specific point of view. Even then what it ultimately arrives at is that our knowledge of the object-in-itself involves certain concepts in relations, built up by our own self. It is not the domain of the empirical outlook to go further than this and launch upon an enquiry regarding the nature of such a self. But Yoga-Philosophy has to enter into a detailed study of the same and from its point of view we would have to draw the distinction laid down here between the sense-ego with

its sense-experience and the Super-ego with its insight into the objective world.

All scientific enquiry strives to construct a picture of the world-in-itself, but there lurks a fundamental contradiction in its methodology. For on the one hand, empirical science formulates all its theories or hypotheses upon the bed-rock of sense-experience, which *ipso facto* implies a subject-object relation; while on the other hand, in order to reach the pure object, it tries to suppress the subjective side of experience absolutely. Even on *a priori* grounds it would seem absurd to make an attempt to know the pure object while taking one's stand on a relation fundamentally involving the subject. Contemporary advance in Natural Philosophy has brought this fact to the notice of the scientists who gave different interpretations to it. Some seem to draw the unwarranted Solipsistic conclusion that the universe is merely our idea of it. The more considerate halt at the confession that in trying to throw our net of knowledge on the external universe to catch its

essence, in our final tug we draw out nothing else but what we give. A third set of theorists positively acknowledges the existence of some unknown content, but under the influence of Dialectic Materialism vaguely terms it "Matter".

The Philosophy of Yoga calls that unknown content, which cannot be reached by our external measures—the Absolute Divine. The sense-ego knows the world through sense-experience, the Super-ego tries to know the objective world by building up a structure with the help of some concepts filtered down from sense-experience of value (not all the elements of sense-experience being of equal value). But all this after all is only a representation, while one would be required to go beyond all representation in order to reach the inner content. And this is the Discipline of Yoga, which alone, over and above many more things, can make one *en rapport* with the essence of existence.

That is how the Philosophy and the Path of Yoga get inter-twined and the

end and the means make into an organic whole, so that even though the Yoga-Philosophy may begin with a crude uncritical Realism of a layman, still however as one proceeds further with the analysis of one's total being in relation to the external world, it passes through the Kantian Critical Idealism to an assertion of the Absolute Divine. Thus we arrive at a Synthesis of Realism Idealism and Absolutism, including within itself as a *moment* Spinozistic Pantheism—all true at different levels and based not upon mere externalistic reasoning, as is the case with some of the Western philosophers, but upon supra-sensuous experience.

The natural question would be—whether such experience is possible or not? It would be an idle refutation to deny *a priori* the possibility of such experience. To raise the query sincerely would mean that one gives a chance to the Path of Yoga. It may be described as a process of concrete experimentation and experience and those that have gone in that direction do maintain that the test of the proverb—"The proof of the

pudding lies in its eating"—can very well be applied to it.

According to the difference in one's temperament one may begin differently on the Path. Four main types have been distinguished—the Active, the Emotional, the Mystic and the Rational. But the difference between the several types is not absolute; so that a Sadhaka or an aspirant prominently leaning to any one type has certainly within himself the other elements. Hence every sadhaka would have to develop ultimately or rather *pari passu* all the sides of his total being, after which the specific type would vanish and there would be only the Realization of the Divine at all his levels, living and working out its Divine Mission. This is the truth finally asserted here and this is what is termed the sublimation or the divinization of the sense-ego and the Super-ego as well as that of the objective world.

From the standpoint of scientific truth, not all the elements of sense-experience are of equal worth. Only some, with the

help of which the limits of sense-experience are transcended to arrive at a scientific generalization, are regarded to be of greater worth and value than the rest. Similarly some of the elements of sense-experience can play an important role in the Realization of the Divine. Those who are impelled by their intense inner urge can from the very beginning of their quest have the intuitive sense to know and choose only the higher forms of sense-experience and so realize the Divine. Others far too many would have to follow a longer route as shown here and go in for any one of the yogas.

Psychologically speaking the process may be viewed either functionally or structurally. Structure and function are inter-related, and in order to be one with the Real, one would have to free the function from the tyranny of the meaningless elements of the structure. An aspirant would be able to change the underlying structure of his mind only by a re-orientation of his mental functioning. From one point of view

the procedure followed by a sadhaka is in a way similar to that of a scientist. The latter in order to know the nature of any substance tries to isolate it from the rest of the universe; so also the former in order to know the nature of the Self (or the Real) isolates his mind from the rest of the universe. Then by specific processes he tries to go beyond the modifications of the sense-ego and also the transformations of the Super-ego, along with their correlative worlds. To a Western mind it would seem an impossibility that the subjective principle or the ego could remain conscious except through its peripheral *vritties* or states which it uses "as a balancing fly-wheel". Even a philosopher like H. Bergson, inspite of his emphasis on 'Intuition', making its subject one with the *elan vital*, thinks that if we were to suppress our *vritties* we would only go to sleep. This point has not escaped the acumen of so ancient a writer as the Yoga-sutrakara. For sleep has been defined by him as a specific state or *vritti* of mind-stuff which has for its object the absence

of all the other *vritties*. Yoga-Psychology admits the possibility of going beyond this and asserts that an aspirant has to transcend all the *vritties*, including even sleep.

Restraint or the suppression of all the *vritties* so as to realize the Absolute Divine is the traditional definition of Yoga. But the Purna Yoga as defined here goes beyond this a stage further to which perhaps the hide-bound followers of the Yoga-school would not agree. As laid down here, there is a difference between being with the Divine and being Divine, between realizing the Absolute Divine through the inner intensified effort of a part of our total being and becoming one with It by opening up the rest of our being to the Divine and thus divinize our total being, layer after layer, down to the very vital and the physical. Viewed epistemologically the process is that of divinizing the sense-ego and the Super-ego along with their correlative worlds; while from the standpoint of Yoga-Psychology, the physical the vital the mental the vijnanamaya and the anandamaya

sheaths get divinized, so that the realized one knows not merely Vidya but gets a divine insight into the workings of Avidya also and the Purna Yogi has nothing to run away from.*

The book contains everything that a sincere aspirant may need throughout the long-drawn process of his sadhana. The whole subject is very compactly treated and the essence of a process that may take years to establish in an aspirant is laid bare in a few terse sentences. The book will give unfailing light to those who would like to go on the Path, and at the same time satisfy the inquiring mind of an intellectual theorist.

P. V. Pathak.

Ahmedabad, 25-2-1938.

* The idea can be traced to one of the ancient Upanishads:
Vide Isa Upanishad 9-11.



THE PHILOSOPHY OF YOGA

Sisters and Brothers,

PRELIMINARY REMARKS

I fear lest the designation of our to-day's subject, the Philosophy of Yoga, might lead you to expect that I would give a general and exhaustive exposition of the system of Yoga-philosophy. That would be rather too big an undertaking for the short time that is at our disposal, because the system of Yoga-philosophy, as every perfect and complete philosophic system, comprises of Ontology—the doctrine of Being, Cosmology—the doctrine of the universe, Eschatology—the doctrine of the state of beings after death, Psychology—the doctrine of the mind and Ethics—the doctrine of the moral Law. In my attempt to restrict myself to the short time, I will not however give up certain essentials of such a system. At the same time I will not give merely

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a simple exposition of the current Yogic Pluralistic Idealism, nor play the role of a student of Comparative Philosophy by presenting to you its comparison with the Pluralistic Idealism of the Greek school. Nor in the name of Yoga-philosophy, it is my aim to present to you a system of mysteries. I shall, however, confine myself to the fundamental principles on which each and every one of the right yogic practices is strictly based. We shall try to study the epistemological and the psychological principles, in so far as this study is necessary for the comprehension of the relation between the yoga practices and the Goal which is expected to be arrived at by their means. The study of the epistemological principles in so far as they have a direct bearing upon yoga, will be of immense value both for a clear and thorough grasp of the Philosophy of Yoga and for its systematic practical study.

EPISTEMOLOGICAL CONSIDERATIONS

§2. What then is Epistemology? Epistemo-

PISTEMOLOGICAL CONSIDERATIONS

logy is the theory of the method and grounds of knowledge. It is a subject which deals with—how knowledge is possible, what are the means of knowledge, what is the nature of knowledge, what are the limits of knowledge and how far our knowledge of the objective existence is valid, that is to say, how far our knowledge of the objective existence is in agreement with the actual existence-in-itself. Suppose I perceive an object. I in fact perceive it only through my senses, for if my senses are closed the object cannot be perceived. Here I see a table and it appears quite smooth. It seems to be continuous from side to side and from corner to corner. With the aid of a magnifying microscope the surface of the table however appears quite different. It does not seem to be quite smooth as it is in the case of my perceiving it with the naked eye. The so-called smooth surface is no more appearing smooth. It does appear to be uneven with ups and downs and with very many furrows. Thus my view of

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the surface of the table with the aid of a microscope is different from what it was before my perceiving it with my eyes aided by the microscope. Similarly things at a distance, which seem to be quite small, need not necessarily be small. If we look at the sky on a starry night, we see tiny little twinkling specks which hardly appear bigger than the geometrical points. But we hear from astronomers that they are not mere specks though our senses represent them as such. We are taught that some of those specks are mightier than the earth, even mightier than the sun. We learn that the sun is about one million and three hundred thousand times bigger than the earth, but curiously the sun appears to us millions of times much smaller than the earth. The sun is in actuality much smaller than some of the far off distant twinkling apparently little stars. So our senses do not present to us objects in their actual nature.

§ 3. Suppose here is a friend of mine who is as tall and as stout as myself. Suppose

EPISTEMOLOGICAL CONSIDERATIONS

he is going away from me and as he proceeds on and on from me, he appears smaller and smaller in size until he becomes a mere speck and finally disappears altogether from my view. I do not consider that my friend is actually becoming smaller in size, for my inner understanding tells me that my friend is all the same all through, though to my senses he appears to be waning until at last he altogether disappears. Thus distance and location influence my sense-perception. As for example, the moon which is only a quarter of a million of miles away from us appears to be a small disk, but all the stars, say of the constellation Coma Berenices, each one of which is millions of times larger than the moon, appear almost like the fading geometrical points. Even the nebulae in Coma Berenices, each one of which contains some thousands of millions of stars of such gigantic magnitude, appear smaller than the head of a pin to our view aided by the largest telescope, for they are at a distance such

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that their light takes several million years to reach us. As another example, let us also consider the giant star Betelgeuse in the well known constellation Orion. If we look at it on a cloudless night, it hardly seems to have any diameter, just as a bright circular source of light of the size of a quarter rupee situated at a distance of 70 miles away from us appears to have any diameter even when viewed with the aid of the most powerful telescope now available to us. But we learn that its diameter is over 200 million miles. It means that if the star Betelgeuse were to be only a hollow sphere, more than either 12300000 suns or sixteen billion and hundred thousand million earths could have easily reposed in it. The size of our sun, which is about 1300-000 times larger than that of the earth, is in fact almost insignificant before the star Betelgeuse. But our senses represent Betelgeuse to be of insignificant size when compared with the apparent size of the sun. Thus our sense-world, or the world pre-

SENSE-EGO AND SUPER-EGO

sented to us by our senses is not the world as it really exists, or in other words, is not the real existence. The sense-world is a peculiar presentation of the ego which is based upon the senses.

SENSE-EGO AND SUPER-EGO

§ 4. Now coming again to the example of my friend, who is of my size; though he appears to be becoming smaller and smaller as he proceeds away on and on from me, the Super-ego, which transcends the senses, does consider this phenomenon of my friend's apparently becoming smaller to be false and interprets my friend's size to be the same whether he is near me or away from me. It is this Super-ego, which is not based upon mere perception and observations and which illuminates the critical reasoning and judgment that construes those apparently little twinkling stars to be extremely gigantic and brings us the picture of the heavens of an astronomer. It is with these interpretations of the Super-ego and its higher and

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more substantial functions that the astronomer concerns himself. His picture of the heavens is different from our sense-picture. He considers his picture to be the picture of the so-called real heavens. Well, things which appear in one way to our senses are in fact different from what they really are.

§ 5. Now let me beg to recall our example of this table which is apparently smooth. To an eye aided by a powerful microscope it however appears to be different. What is extremely curious and strange is that the scientist interprets our table which is apparently continuous from side to side and from corner to corner, to be discontinuous. He further tells us that the apparently continuous table is a peculiar discontinuous system, consisting of atoms, extremely small and invisible to the eye, and the atoms in turn consisting of electrons, neutrons, protons etc. We learn from them that each atom is in a way a minute solar system having the nucleus as a central sun and electrons as the planets. The electrons, we are taught,

SENSE-EGO AND SUPER-EGO

spin around their axes and revolve at terrific speeds around the nucleus of the atom. We learn that there exists space between protons and electrons, and between electron and electron in a single atom. Again a space-lattice is said to be between atoms in a single molecule. It is out of such molecules that the table is said to be composed of. Thus our table is not as it appears to be a continuous single entity from side to side and corner to corner. This table which is seemingly dull and inert is an aggregate of certain minute units which have terrific speeds. Such is said to be the actual structure of the whole of the physical universe.

§ 6. It is thus evident that the truth is different from appearance. The minute constituents of the objective existence, called electrons and protons, are construed in terms of the sense-object or the sense-world as material. These protons and electrons are construed as such on the basis of the view of the sense-world. These fundamentals

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of the picture of the so-called real world of the scientist cannot be described in the terms of the sense-world. Any attempt to proceed in that direction naturally leads us to peculiar concepts which are devoid of any real objective counterparts in the picture of the real world of the scientist. As such these attempts are misleading. The scientist therefore, does not trouble himself with these attempts, for he has been able to know their futility. The interrelations between the minute constituents are however grasped by the non-sensuous Super-ego and are expressed by means of special mathematical equations. These equations, being purely synthetical, their true basis is not to be sought in the series of sense-experiences, but only in the series of the Super-ego. So it is evident that the picture of the real world and the expressions of the relations inherent in it, in contradistinction to the sense-world and its expressions, are the outcome of the Super-ego. Thus we have the subjective series which constitute the

EGO AND ITS CORRELATIVE WORLDS

Super-ego and the correlative objective series of unit-events, represented as protons and electrons in the web of space-time.

FORMS OF EGO AND THEIR CORRELATIVE WORLDS

§ 7. From these epistemological considerations, we have learnt that the sense-world is but an appearance, is but a representation and does not constitute the real world; that it is an offspring of the ego based upon the senses; that the picture of the so-called real world is different from the sense-world; that the so-called real world is the objective series of unit-events and that the correlative is the subjective series of the Super-ego. Now the question is whence and how is the sense-world apart from the real world and how is it connected with the real objective series of unit-events ? When the subjective series of the sense-ego directly or indirectly comes in contact with the objective series of unit-events through the medium of the senses, there are systems of modifications of the subjective series of

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the sense-ego. These systems of modifications of the subjective series of the sense-ego are not cognized as modifications but are externalized, objectified and are perceived as the sense-world. The externalization and the objectification of the modifications take place not by the modifications themselves, but by a principle of the subjective series of the Super-ego.* The order and the extent of the order of the principle through which the modifications are externalized and objectified as the sense-world are taken to be the form and extension of the sense-world. The extent of the persistence of the order of the principle of the subjective series of the Super-ego through which the modifications are objectified is the duration of the sense-world. Thus the sense-world is represented in the web of space-time. The web of space-time is not a modification of the Subjective series of the sense-ego but the principle of the

*Vide infra § 24, § 25.

EGO AND ITS CORRELATIVE WORLDS

subjective series of the Super-ego. The sense-world therefore is purely a complicated system of modifications of the subjective series of the sense-ego objectified as such in the representation of a system of transformations of the subjective series of the Super-ego. The sense-world thus seems to exist in the web of space-time as the object, and the sense-ego as the subject. When the sense-ego and its objects are transcended, the subjective series of the Super-ego is there to be operated upon by its correlative, and to catch the glimpse of the picture of the so-called real world or in other words the objective series of unit-events. This picture of the so-called real world is the so-called real object and the subjective series of the Super-ego is called the Super-subject. The said picture of the so-called real world is in fact a system of transformations of the subjective series of the Super-ego, whose objective counterpart is the objective series of unit-events. When there is purely the function of the subjective

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series of the Super-ego and thus there is a glimpse of the picture of the so-called real world, the sense-world loses its significance.

REALITY AND YOGA

§ 8. As the sense-world is only the system of modifications of the subjective series of the sense-ego, and as the picture of the objective series of unit-events is only the system of transformations of the subjective series of the Super-ego, the Real Existence is neither the sense-ego nor the sense-world, neither the Super-ego nor the picture of the objective series of unit-events. The Real Existence is limited neither by the modifications of the series of the sense-ego nor by the sense-ego, and is conditioned neither by the transformations of the series of the Super-ego, nor by the Super-ego. The Real Existence being illimitable and unconditioned is infinite and absolute. It is infinitely supreme. Unlike a layman the philosopher does not rest satisfied with the sense-world and unlike a scientist he is not contented with the marvellous picture of the objective

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series of unit-events. He understands the series of the sense-ego and the sense-world, the series of the Super-ego and the objective series of unit-events. He however does not remain there but wishes to soar high into the region beyond the modifications of the series of the sense-ego, as well as the transformations of the Super-ego. Therein the series of the sense-ego and that of the Super-ego find their solace and cease in that solace. There where there is no longer a where, then when there is no longer a when, there is the Absolute Divine in an unfalsified Existence. The realization of the Absolute Divine in an unfalsified Existence is the outcome of the transcendence. The transcendence over the modifications of the subjective series of the sense-ego and over the transformations of the subjective series of the Super-ego is accomplished by restraining them. It is in such a restraint that there is the realization of the Absolute Divine in Its unfalsified Existence, for the sense-objects and the objective series of unit-events

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are hushed. Whether you believe It or not, whether you ignore It or not, It is there ever shining in Its unfalsified Existence and Glory. It is ever there to be realized—by restraining the modifications of the subjective series of the sense-ego and the transformations of the subjective series of the Super-ego and so transcending the sense-ego and the Super-ego—and by hushing the objective series of sense-objects and the picture of the objective series of unit-events. The restraint of these modifications and transformations, which are in general known as *Vrittis*, is called Yoga, of course in its restricted sense. I say only in its restricted sense, for in its broader sense, Yoga besides being the restraint of *Vrittis*, is the transcendence over the series of the sense-ego and that of the Super-ego, hushing the sense-objects and the objective series of unit-events and thus realizing the Absolute Divine in Its unfalsified Existence. Yoga in its broadest sense finally comprises also the sublimation of the subjective series

MEANS TO PURNA YOGA

of the sense-ego and that of the Super-ego and their respective systems of objects, with the light of the realization of the Absolute Divine. Yoga in its broadest sense—Purna-Yoga—therefore consists of the restraint of *Vrittis*, the transcendence over the sense-ego and the Super-ego, the realization of the Absolute Divine in Its unfalsified Existence, and finally of the sublimation of the subject and the Super-subject and their respective objects with the supreme enlightenment.

SPONTANEOUS AND GRADUAL MEANS TO PURNA YOGA

§ 9. The Reality, the Absolute Divine, the Infinite Existence which the sense-ego and the sense-world cannot possibly suggest, and which the Super-ego and the picture of the objective series of unit-events can possibly point out but cannot demonstrate, is what the philosophers aspire for. It is an inner understanding, an inner urge—call it spiritual, or call it religious if you choose—that induces the philosopher to strive for the Purna Yoga. It may be that in certain

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rare cases, the inner urge is extremely intense and the intensity is such that it arouses an incessant and supreme attitude of the Absolute Divine, which overwhelms and fills up the structure of the subjective series of the sense-ego and that of the Super-ego. The supreme attitude permeates and as it were blocks up the entire structure of the subjective series of the sense-ego and that of the Super-ego, so that the modifications and the transformations are naturally restrained and the Purna Yoga is spontaneously achieved. With the intense inner urge, Purna Yoga is natural. With the inner urge and the consequent supreme attitude, Purna Yoga is spontaneous. When the entire inner is permeated with the supreme attitude, the spontaneity of Purna Yoga is such that it knows neither a dogma nor a creed, nor any special code nor the common run of creed asceticism. Those who are crowned with extremely intense urge are spontaneous Purna Yogins. There have been such Purna Yogins—natural mystics, though

THE FOUR YOGAS

rare, from time to time almost in every country.

THE FOUR YOGAS

§ 10. Spontaneous Purna Yogins are no doubt quite rare. The rarity of this spontaneity may be attributed either to such an inner understanding which is incapable of kindling the extremely intense inner urge or to the lack of proper inner understanding. In either one of these cases, spontaneity of Purna Yoga is impossible. In the former case, the inner understanding can be made capable of kindling the intense inner urge by the removal of the barriers with which the heart is rendered incapable of attuning itself to the proper inner understanding, either with the help of the company and compassion of a Purna Yogi or with the practice of the restraint and experience. In the latter case however one can cultivate the conditions for the growth of the inner understanding by discipline, study and vast experience, and then after the dawn of the inner understanding, the modifications of

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the subjective series of the sense-ego and the transformations of that of the Super-ego are to be restrained by the subtle result of the transformation of the subjective series of the Super-ego, which as it were forms the expression of the Divine Reality for the realization.* This grand transformation is in fact the outcome of an attitude of the Divine Reality, which is cultivated and is by constant trial maintained either-(1) by inaction in the performance of action, or-(2) by love and devotion, or-(3) by direct psychic control, or-(4) by philosophic discrimination. The restraint by the result of a transformation, caused by an attitude, which is cultivated and maintained by inaction in the performance of action is Karma yoga, by love and devotion is Bhakti yoga, by direct psychic control is Raja yoga and by philosophic discrimination is Jnana yoga. We have therefore four different yogas, Karma yoga, Bhakti yoga, Raja yoga and Jnana yoga. These

* Vide infra § 11.

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are the four distinct means for the attainment of the restraint of the modifications and the transformations and for hushing up their objectification and for the realization of the Absolute Divine. It is no doubt to That, that each one of the four yogas leads. But that which each one of the four yogas leads to, is not the achievement of the sublimation of the subjective series of the sense-ego and that of the Super-ego and the divinization of their corresponding objects with the enlightenment due to the realization of the Divine, or in other words, the obtainment of Purna Yoga. Each one of these four means finally leads us only unto the realization of the Divine Reality. In each one of these four yogas, in the state of perfect restraint, there is the Absolute Divine in Its unfalsified Existence, while in the other states, the series of the sense-ego and that of the Super-ego and their corresponding objective worlds, which have an existence, are still taken to be undivine, earthly, unwholesome and fit to run away from.

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Thus at the end of four yogas, there is the Absolute Divine in the state of perfect restraint, and the undivine in the other states, because of the absence of the sublimation of the series of the sense-ego and of that of the Super-ego. This however is not the final. It is not the final which the philosophers aspire for and they have an intrinsic desire to go beyond. After the realization of the Absolute Divine, which is the final end of any one of the four yogas, it is essential to let the subjective series of the sense-ego, and that of the Super-ego on the one hand and their respective objects on the other, be incessantly permeated, unhindered uncheck-ed and unassailed by the tendencies, good or bad, virtuous or vicious, with the en-lightenment due to the realization of the Divine Reality, for the achievement of Purna Yoga. After the realization of the Absolute Divine, it is with this process that Purna Yoga is achieved, it is thus that the sub-limation of the subjective series of the sense-ego and that of the Super-ego and

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the divinization of the sense-objects and the objective series of the unit-events are established. Then there is no segregation. There is no dual throng, the Divine and the un-divine. It is no more the Divine and the all. It is only the Absolute Divine that is all this All.

§ 11. It is now evident that while the inner understanding with the extremely intense internal urge, the natural awakement of an incessant supreme attitude and the resultant transformation of the subjective series of the Super-ego are the direct means for the spontaneous achievement of Purna Yoga, each one of the four yogas with the consequent realization of the Divine Reality and keeping the subjective series of the sense-ego, that of the Super-ego and their respective objects open for being permeated with the enlightenment due to the realization are the steady means for the gradual attainment of Purna Yoga. In the case of the spontaneous achievement of Purna Yoga, the means are not to be dilated upon, for

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those whose inner understanding is capable of kindling an extremely intense inner urge, the whole process is natural and self-evident. But it is very rare that the inner understanding is capable of kindling such an intense inner urge. Most of the cases are such that there may be a sort of inner understanding without such an intense urge. Such aspirants in such cases have recourse to the steady means for the attainment of Purna Yoga. It is, in certain cases, possible to render the means for the gradual attainment spontaneous. For the gradual attainment of Purna Yoga, Karma yoga, Bhakti yoga, Raja yoga, and Jnana yoga form the preliminary external means and the process of the divinization of all forms of series of the cosmic existence with the enlightenment, due to the supreme realization forms the final means. In having recourse to the preliminary means, one is by no means required to take up all the four yogas. For after the dawn of the inner understanding, one of the four yogas is to be chosen and the choice is to

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be made according to the temperament peculiar to each individual aspirant. According to the classification of the yoga philosophers, there are four kinds of temperaments, the active, the emotional, the mystic, and the rational. The inner understanding is more or less moulded by the temperament. Consequently, the inner understanding arouses an attitude of the Divine Reality, specific to a particular temperament. The aspirant of a particular temperament therefore develops an attitude of the Divine, peculiar to himself, and this attitude brings forth its corresponding subtle transformation of the subjective series of the Super-ego.* The subtle result of this particular transformation restrains the modifications of the subjective series of the sense-ego and the transformations of that of the Super-ego. It is, in fact, in this way that the Absolute Divine is realized. Inasmuch as the resulting attitude differs according to the temperament,

*Vide Supra § 10.

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the preliminary means differ accordingly. The preliminary external means for the aspirant of the active temperament is Karma yoga, for that of the emotional temperament is Bhakti yoga, for that of the mystic temperament is Raja yoga and for that of the rational temperament is Jnana yoga.

COMMON CONSTITUENTS OF THE FOUR YOGAS

§ 12. In commencing the preliminary external means with any one of the four yogas, it is required to harmonize the subjective series of the sense-ego and that of the Super-ego, to discipline the emotions, and to strengthen the will. The said harmonization, discipline, and strength can be acquired by disciplining one's self with the principles of moral conduct and by study and experience. There are certain principles relating only to one's self, and certain others relating to one's self with respect to the society or the nation or to the humanity in so far as one is an inter-dependent individual of a society or of a nation or of the humanity. The observance

CONSTITUENTS OF YOGAS

of the type of principles, which have direct relation to one's self irrespective of others, is directly conducive to one's self and may be indirectly so to others. The deliberate observance of the other type of principles of moral conduct, relating to one's self with respect to the society or to the nation or to the humanity and beings in general, is the foundation of the mutual understanding of the individuals, social welfare, national integrity, harmony, and perfection, and is the source of external peace and internal strength and serenity. By an earnest practice of the two types of the principles of moral conduct, the aspirant acquires an excellent discipline of emotions, harmonization of the subjective series of the sense-ego and that of the Super-ego, indomitable moral courage and iron will. As for an example, let us consider the principles of truthfulness and non-stealing. Usually it is ignorance, selfishness, vanity, conceit, and viciousness that tempt one to lie and to steal others' things. By the practice of the two prin-

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ciples, truthfulness and non-stealing, one becomes entirely free from the vices which tempt one to lie and to steal. Thereby will-power is developed, relative internal harmony is gained and the internal life blooms with the moral strength and boldness. Hence the practice of the principles of moral conduct is of great value to the practice of the other elements of the preliminary external means. As a matter of fact, these two types of the principles of moral conduct form the rudimentary constituents of the preliminary external means for the attainment of Purna Yoga. Hence whichever yoga one chooses according to one's temperament for one's self as the preliminary external means, the two types of the principles of moral conduct are to be practised along with the other practices pertaining to the chosen yoga. The practice of the principles of moral conduct accompanied with the practice of some of the other constituents of any one of the four yogas are of mutual help. The practice of the prin-

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ciples of moral conduct and the experience gained thereby are of great value to the practice of the other constituents and similarly the practice of the other constituents of any one of the four yogas and the experience derived therefrom, may offer guiding light and strength to the practice of the principles of moral conduct. It is therefore wrong to think that the other constituents of yoga are to be commenced only after perfecting one's self in the practice of the principles of moral conduct and establishing one's self in them.

KARMA YOGA, ITS PHILOSOPHY AND SPECIFIC CONSTITUENTS

§ 13. The two types of the principles of moral conduct are the constituents, definitely common to all the four yogas. The rest of the constituents, which are specific to each one of the four yogas, are more or less similar to those which are specific to each and every one of the rest, so far as the principles of their constituent methods are concerned but are dissimilar so far as the

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forms of practice of their methods are concerned. We will therefore undertake to study separately the four yogas with their respective remaining constituents. As a result of an enquiry and study, living up to the ideals and experience, the inner understanding, I mean, the spiritual understanding dawns. It is this inner understanding that awakens aspiration and in some cases it is the inner understanding that kindles an extremely intense inner urge. This extremely intense inner urge, as already stated, makes the aspirants spontaneous Purna Yogins. But the majority are mere aspirants. The aspirant's spiritual knowledge, as remarked already, is influenced by his temperament. We have now an aspirant of the active temperament. He views the sense-world as the system of the objectified modifications of the subjective series of the sense-ego. This system of modifications is interpreted as an expression of a system of *actions* of the subjective series of the sense-ego. He understands that the picture of

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the so-called real world is a system of the objectified transformations of the subjective series of the Super-ego. The transformations are looked upon as an expression of a system of actions of the subjective series of the Super-ego. The objective series of unit-events, which is an objective counterpart of the subjective series of the Super-ego, is taken to be the objective series of the quanta of action. The aspirant of the active temperament therefore considers that life and nature, or in other words, the whole of the cosmic series, both the subjective and the objective, only depict action, that the Real Existence, the Absolute Divine, which is beyond the subjective series of the sense-ego and that of the Super-ego, the sense-world and the objective series of unit-events, transcends action, that the supreme presence of the Divine by which all this All can exist depicting action, is the mission of the Absolute Divine and that therefore action is the mission of the Divine. Whether one lives as an individual in these

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all, or whether one aspires to transcend all this All and to realize the Divine, one does so or can do so, knowingly or unknowingly fulfilling the mission of the Absolute Divine, by turning out work in the form of the execution of action. Hence work, not because the action and the work are mine or thine, but because they constitute the plan of the Divine Mission. Work and perform action, not because the work or the action's fruits are those of the sense-ego or of the Super-ego, but because action and work fulfil the mission of the Divine Reality, and the result of action and the work turned out serve the purport of such a mission. The aspirant of the active temperament therefore considers it a duty to engage the body and the mind in work with good will and right earnestness.

§ 14. It is with the idea of fulfilling the great duty, that the aspirant of the active temperament engages his body and mind in the performance of work. The sense-ego and the Super-ego attach themselves to the

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means of work with love and devotion, for he considers that action and work form the plan of the mission of the Divine, and their respective results form the purport of such a plan. The attachment to the means of work, with the notion of the divine plan and purport, inspires and it leads the aspirant through the right channel. Action becomes instinctive and the work is natural. Day in and day out untiringly karma is performed, work is turned out, the duty is fulfilled and the series of the sense-ego loses its significance and individuality. It is no more a matter of mine or thine and there is an attitude of the supreme Sakshi —the Witness, the Supreme presence of the Absolute Divine. A continuity of this attitude amidst action, a flow of the attitude in the midst of work, arouse a transformation of the subjective series of the Super-ego. It is by no means easy to express the transformation in terms of the sense-objects. But if we have to describe it, we may say in terms of its apparent nearest approach.

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This grand transformation is serenity and actionlessness in action. In this rudimentary of the higher levels of attention, the activity of the subjective series of the sense-ego becomes directed towards and united with that of the Super-ego, so that the modifications are restrained and the subjective series of the sense-ego is hushed. With the additional activity, the subjective series of the Super-ego is neither stormy nor turbulent. On the other hand, the activity gradually becomes steadied and also unidirectional. The transformation becomes undivided and unbroken and there is no effort. Then it has within itself the grandeur and the sublimity, which was never experienced before. Then in the second of the higher levels of attention, the transformation pervades and losing its boundaries, becomes identical with the subjective series of the Super-ego. The significance of the series of the Super-ego is lost, even the only existing subtle transformation is restrained, and there only exists the 'Effortlessness'. Is it a catalyzer

BHAKTI YOGA

or is it a mere presence of the Divine ? It is actionlessness and void and yet seems to be the cause of all activity. It ultimately ceases and this is the final of the higher levels of attention. This is the attainment of the restraint. This is yoga by action or the Karma yoga. There is no dual and the Divine is the unfalsified only Divine Reality. This is the realization of the Absolute Divine Reality of the aspirant of the active temperament. This is the end of his yoga —the Karma yoga.

BHAKTI YOGA, ITS PHILOSOPHY AND SPECIFIC CONSTITUENTS

§ 15. Now let us consider an aspirant of the emotional temperament. He is an aspirant because an inner knowledge has dawned upon him through study, training and culture. His emotional nature is disciplined and his emotions are elevated and refined. He is an aspirant of the emotional temperament, and his inner understanding—his spiritual understanding—is moulded and fashioned out in a way peculiar to the emotional

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temperament. His emotions harmonise themselves with his spiritual understanding. He sees in this universe that unlikes attract and act upon one another, and the likes remain apart and act upon one another in a different way without direct communication. He considers that the subjective series of the sense-ego and that of the Super-ego are being acted upon while the objective series of unit-events act upon; and that, vice versa, the objective series of unit-events are being acted upon while the subjective series of the sense-ego and that of the Super-ego act upon the other. He thinks that, in this sense-world, the subject knows not the subject and the object the object. Whether it be attraction and action, or it be aloofness and inaction, he feels that it is all the marvellous Prema-Lila—the Play of Love, that it is all the merciful supreme presence of the Absolute Divine. It is the spark of the supreme love that pervades all this All as the essence. It is a faint ray of the supreme mercy that runs through all, like a thread.

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through the beads of a garland, to put together all this All.

§ 16. The aspirant of the emotional temperament interprets the supreme presence of the Absolute Divine as the supreme love. He considers it as the divine love. He feels it to be nothing else but the supreme mercy and love. It is the supreme love that illuminates the subjective series of the sense-ego and that of the Super-ego. It is the supreme mercy that collects the unit-events of apparent aloofness into the mysterious series of unit-events. He considers that it is an infinitesimal of that supreme love that sparkles in the hearts of all beings. As a result of his inner understanding, he feels that it is the presence of the Absolute Divine that shines in him as the quanta of the supreme love. He knows that love brings love and hatred ceases by love. He has appreciation for the marvellous grandeur of the Supreme Divine whose presence is the mysterious love. He has an adoration for the Divine Reality, for the cosmos or all this All is the

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Prema-Lila. His appreciation and admiration bring forth love and attachment for the Divine Reality. Love makes him devoted to the Divine. Love and devotion breed an attitude of the Supreme Divine. On account of deep love he feels a personal relationship with the Divine. He considers the Supreme Divine to be either his Master or his Lord, either his Friend or his Beloved, and becomes intensely devoted. The love and devotion make his attitude of the Absolute Divine constant. By the impetus of intense love and pure emotion, his attitude of the Divine becomes objectified. He has then, as it were, the living presence of the Divine, which may be either personal or impersonal. He feels consolation and solace in the apparent living presence of the Divine. When either the supreme attitude or the apparent living presence of the Divine misses from his attention, he feels the pangs of separation.

§ 17. As love and devotion become pure and selfless, their flow becomes steady and undivided and the attitude constant. With

the natural steadiness of the supreme attitude the subjective series of the sense-ego loses its significance and the modifications are restrained. In this preliminary level of the higher levels of attention, his supreme attitude, *qua* an attitude, ceases yielding place to a marvellous transformation of the subjective series of the Super-ego. Is it an expression of the lover or that of the Beloved? Oh no, it is indescribable and yet it may be said that it seems to be the real picture of the Love-Solace. The lingering but the insignificant sense-ego is hushed and the grand transformation flows on naturally without any effort with firm steadiness. In the second of the higher levels of attention, this transformation of the subjective series of the Super-ego, as a result of its experience, enlarging itself, becomes identical with the subjective series of the Super-ego. Then the subjective series of the Super-ego becomes insignificant and the unbounded transformation which has lost its bounds in the subjective series of the

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Super-ego is restrained. The individuality of even the Super-ego is lost, but there exists, as it were, the supreme Love-Solace, where the lover is lost in the Beloved and the Beloved in turn in the lover. This supreme Love-Solace is the presence of the Absolute Divine, by which the lover loves and the Beloved is loved, the subject and the object are yoked together with mutual relation, and the unit-events are woven into cosmic series. That is not as it appears as all this All and yet it is the supreme presence of the Absolute Divine which appears as all this All. Then with this intuitive insight finally even the supreme Love-Solace ceases and it is the final of the higher levels of attention. This is the attainment of the restraint of *Vrittis* (the modifications and the transformations). This is Bhakti yoga or the yoga by love and devotion. There is then no dual, and the Supreme Divine is the only unfalsified Divine Reality. Such is the realization of the Divine Reality of the aspirant of the

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emotional temperament. Such is the end of his yoga—the Bhakti yoga.

RAJA YOGA, ITS PHILOSOPHY AND SPECIFIC CONSTITUENTS

§ 18. Now let us consider a man of the mystic temperament. He usually seems to be dreamy. He moves amidst his surrounding fellow brethren as a visionary. He feels that the fixity of his mind on the horizon of daily environment creates chains of transient desires which supplant one another in an interminable succession. He earnestly wishes to unshackle these chains and flee from the common every day life with its deadly dullness. He looks for a deeper and more serious procedure. He observes and studies the men and the nature around him. He carefully studies the nature of perception and watches the workings of the inner in perceiving the objects. This study, observation and introspection offer him a clue for a right procedure in his activities both internal and external. By an assiduous application of his activities in

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the right direction, he discerns and attains spiritual understanding. Consequently he becomes an aspirant. He is of course an aspirant of the mystic temperament. The mode of his view is in fact peculiar to the temperament and thereby his inner understanding is moulded accordingly. He comprehends how the sense-world is a system of the objectified modifications of the subjective series of the sense-ego, how the system of modifications and the objectification are the functions of a *power* of a certain quality and how the power is by no means quantitative. Similarly he understands how the picture of the so-called real world is a system of the objectified transformations of the subjective series of the Super-ego and how the system of transformations and the objectification are also the functions of a power which is merely qualitative. He further understands how the series of the quanta of action of the objective series of unit-events is an expression of the function of a similar qualitative

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power. The aspirant of the mystic temperament considers therefore that the power-functions, working in the subjective series in its relation with the objective series, deposit themselves as the functions of the sensory and vital powers. In his view the sensory and vital powers are the grosser expressions of the subtle power in the subjective series inasmuch as the grosser on the subjective as well as on the objective sides are the grosser manifestations of the finer. Similarly the function of the series of the quanta of action is an expression of the power which is not a series of the quanta of quantities but is a series of the quanta of quality, if we may be permitted to say so. The qualitative power in expressing itself as a mutual relation between unit-event and unit-event so as to form the objective series, deposits the series of the quanta of power. Therefore in the objective field also the subtle qualitative powers are the causes and the grosser quantitative are the effects. These effects, he thinks, are

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nothing but the finer causes reproduced in grosser forms. By a procedure from these effects to the cause of their causes, one is led to the intricate workings of the cosmic series of the power. Neither the cosmic series of the power, nor its intricate workings nor their effects can be said to be the Divine Reality, for it is by the presence—the supreme Sakshi—that there are these in their configurations as all this All.

§ 19. The aspirant of the mystic temperament takes the supreme presence of the Absolute Divine, which is as it were a catalyzer, to be the mysterious mystic power. The internal mutual actions between the subjective series of the sense-ego and that of the Super-ego, the intricate workings of the nit-events amongst themselves so as to form into the objective series as also the mutual actions between the subjective and the objective series are all the marvellous functions of the mysterious mystic power. The presence of the Absolute, the supreme catalyzer, is there, and con-

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sequently the mysterious manifests itself in various marvellous configurations as all this All. The Absolute Divine, whose mere presence could be all this marvellous All, is the only Reality which he aspires for. The mysterious in configurating itself in myriad forms, deposits itself and works in various planes. So the aspirant understands how it is essential to discipline himself with the two types of the principles of moral conduct, which are, as already stated, the rudimentary constituents common to all the four yogas and to cultivate prayerful mood and how it is required to direct the vital, the motor and the sensorial energies into the subjective series by physico-psychical or by pure psychical methods. He further learns how these directed energies becoming finer ultimately amalgamate with the subtle energies of the subjective series of the sense-ego and that of the Super-ego, how these subtle energies are to be unified by pure psychical methods and thus attain the mysterious mystic power and how

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that also is to be finally hushed in order to realize the Divine Reality.

§ 20. This understanding and learning inspire him and he begins his culture. This aspirant of the mystic temperament disciplines all his physical and mental acts by the two types of the principles of moral virtue. He strives hard and does not wilfully try to act against these principles of moral conduct even in trying circumstances. Occasional failures make him more determined in his efforts. He desires, to gain mental and moral strength, to avoid pitfalls and to mend himself of his shortcomings. If he is incapable of mending his ways, his sincerity gives him an impetus to burst into prayerful mood. He feels the Absolute Divine with the supreme presence which is taken to be the source of all power to be his only Saviour. He prays the Divine and prays rightly thus :

“Lord Divine, grant us the good whether
named in our prayers or forgotten;

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Keep us from evil, we pray, even
when we ask it in prayer."

His deep prayerful mood, his devotional prayers, his atonement with sincerity and good will strengthen him and mend his ways. By the practice of the two types of the principles of moral conduct, and the development of deep prayerful mood, he gains strength of will and moral courage. His emotions become pure and his inner attitudes perfect.

§ 21. In the course of this aspirant's living up to the principles of moral conduct, he carefully watches his plodding mind. This sort of watchfulness reveals him the inner propensities and the various tendencies (*samskaras*), which remaining apparently dormant in the sub-conscious depths, give impetus to various propensities. Then with philosophic discrimination and deliberation, he cuts off the weeds of undesirable propensities. So the inner tendencies become weak and come under subjugation. The subjective series of the sense-ego and that of the

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Super-ego gain a sort of tranquillity. He has then keen perception and ready grasp of the series of unit-events. He intellectually grasps and emotionally embraces the grand mystery of the mysterious mystic power of the Supreme Divine. This unfaltering grasp and embrace automatically develop an attitude of the Absolute Divine in him. Usually the attitude is deep. In certain cases, it is however flickering and unsteady. In such cases the attitude can be steadied and made incessant by steady-ing the physical posture and by regulating the vital and the psychic energies, both latent and otherwise, into the various psy-chic planes, either by the means of the re-gulation of inhalation, retention and ex-ha-lation of breath or by intensive trial to hold the attitude in the mind with atten-tion. If his attitude of the Absolute Divine is unsteady, the aspirant of the mystic tem-perament steadies and makes it incessant by either of these two processes. Then naturally his supreme attitude of the Abso-

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lute Divine is steady and uniform. By attention and regular trial to hold the supreme attitude in mind, it becomes incessant and the latent psychic energies arise, join together and flow in one with the supreme attitude. Consequently this incessant attitude becomes verily intense. With this intensity of the incessant attitude, the modifications of the subjective series of the sense-ego are restrained, and though the subjective series of the sense-ego loses its significance, its individuality, however, is there in a flickering condition. Now the attitude of the Absolute Divine as an attitude changes yielding place to an extraordinary transformation of the Super-ego. At this level of attention, in the beginning, he is apt to fail to differentiate the transformation from the attitude and the attitude in turn from its objectified condition as an actual sense-object. But as the transformation continues non-voluntarily with unbroken rhythm, its objective counterpart shines, as the real picture of the mysterious mystic power of the Ab-

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solute Divine, as the true representation of the mysterious whose configurations are, so to speak, the causes of the functions of the subjective and the objective series. There is then true recognition, and the almost insignificant and wavering subjective series of the sense-ego is hushed and its energies which appear to have become, so to speak, potential in the actual series of the sense-ego, become kinetic and work unitedly with the energies of the subjective series of the Super-ego.

§ 22. With this additional energy, the subjective series of the Super-ego is as it were charged and the steady and non-voluntary transformation expands until it loses its bounds in the subjective series of the Super-ego. Thus the transformation becomes identical with the subjective series of the Super-ego. The transformation then is the most sublime representation of the mysterious mystic power, the very primordial source of all the functions as all this All. With this form of experience, the sub-

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jective series of the Super-ego becomes insignificant and even this only marvellous transformation is restrained. In the absence of the transformation which is to be objectified as the representation of the cosmic power, the individuality of even the Super-ego is lost; but there exists, not the representation but the mysterious cosmic power, wherein those energies which swirl up the subjective series of the sense-ego and that of the Super-ego, as well as the objective series of unit-events, merge in and wherefrom they also emanate. This mysterious mystic power which is in fact the presence of the Absolute Divine is not all this All, and yet all this All which seems to have a manifestation as such is verily one with the presence of the Absolute Divine. With this vast intuitive insight preceded by the supreme dispassion even for the glories of the cosmic mysterious mystic power, even the so-called mysterious mystic power ceases and this is indeed the final of the higher levels of attention. This is the attainment

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of the restraint of the modifications of the subjective series of the sense-ego and that of the transformations of the subjective series of the Super-ego. This is known as Raja yoga. There is then no dual, and the Supreme Divine is the unfalsified only Divine-Absolute-Reality. Such is the realization of the Absolute Divine of the aspirant of the mystic temperament. Such is the end of his yoga—Raja yoga—the yoga by direct psychic control.

JNANA YOGA, ITS PHILOSOPHY AND SPECIFIC CONSTITUENTS

§ 23. Now let us consider a man of the rational temperament. He is inclined to investigate and enquire into the objects that appeal to him. The world that he experiences by day, and the stupendous starry heavens with its intricate but rhythmic inner workings, which he observes in the cloudless nights inspire wonder in him. The mind that cognizes all this All, with its extremely complicated and intricate inner workings, seems even more marvellous than the

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earth and the heavens. So the microcosm as well as the macrocosm are quite appealing to him and consequently he is inclined to investigate and enquire into their nature and their workings, or to say in other words, into those of the perceiving and the perceived existences. This study is more pleasing to him than any earthly thing. The solution of any one of the many problems regarding the cosmos is looked upon as an invaluable acquisition. He deems any understanding in that direction to be worth more than any earthly possession. He feels that he is dragged away from the very sunshine of his existence whenever he has to dabble in the every day earthly environments. He feels he is cut off from the very purport of his life whenever transient desires invade his mind. He looks upon them as deadly impediments to the higher activities of the inner life. The pursuit of the glories of the earthly life and environments seems to be depriving him of his leisure for the study and contemplation of the reality of life and existence.

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§ 24. So the man of the rational temperament breaks off such impediments and engrosses himself in the investigation and study of the serious problems of existence and reality. He carefully observes surrounding nature and then collects the data of his observations. He systematizes his data and draws his conclusions from them. In the course of observing the external existence, he watches the functions of the perceiving subject and the senses. By critical study, he understands how the functions of the objective events influence the senses, how this influence is effected by various external as well as internal conditions, how this modified influence acts upon and causes in the subjective series of the sense-ego varieties of modifications and how these modifications are objectified and are interpreted as the sense-world by a function which is not of the subjective series of the sense-ego.*

* Vide Supra § 7.

§ 25. This understanding offers to the man of the rational temperament a clue to grasp that the sense-world is a representation and that the subjective representation is in fact different from the real existence which is being represented as such by it. The representation suggests the possibility of an actual existence as its background. With this suggestion he strives to dive deep into the deeper realms by eliminating the influence and the limitations of the senses. Inasmuch as the suggestion is taken with right earnestness, there is a transcendence over the subjective series of the sense-ego. With the worthy impressions of the sense-world, the transcendental ego soars high and builds up an undeniably grand picture of the so-called real world by various forms of mathematical symbols. These symbols and the intricate forms in which they are arranged so as to form the picture of the so-called real world, are neither derived from without through sense-experience nor from the different parts of

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an integral external structure. They are on the other hand, the *a priori* forms inherent in the subjective series of the Super-ego. The picture of the so-called real world is therefore the pure outcome of the Super-ego. The process through which the transformations of the subjective series of the Super-ego are expressed as magnificent mathematical symbols, and the order through which the symbols are arranged as a representation having an objective counterpart are neither the transformations nor the total subjective series of the Super-ego nor its direct functions. The said process and the said order which lie entirely out of the domain of the subjective series of the sense-ego as well as that of the Super-ego, are the effects of an agency of which neither the sense-ego nor the Super-ego has the possibility of any cognition. This unknown agency cannot be said to be acting upon the sense-ego and the Super-ego to bring forth the said process and the said order. This mysterious agency, which lies beyond the realms

of the sense-ego and the Super-ego, exists as the supreme presence of the Transcendental Reality, which is the Absolute-in-itself. The man of the rational temperament calls the supreme presence of the Absolute Reality the supreme light and knowledge.

§ 26. Now turning the view from the subjective side to the objective aspect of the so-called real world, the man of the rational temperament observes various symbols with which the said picture is composed of. These symbols have of course certain intrinsic relations which are supposed to have their objective counterparts. These objective counterparts as the series of unit-events do not reach the subjective series by themselves for being comprehended. But certain messages which are supposed to have proceeded from them finally reach the subjective series of the Super-ego as certain worthy and remarkable suggestions from the subjective series of the sense-ego. It is only with their aid that these peculiar mathematical relations between the symbols

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by themselves are interpreted as the relations between the objective conditions which are assumed to be forming a series. In other words, these relations are interpreted as the relations between the objective unit-events, with which unit-events form into a series. If the picture and the symbols, with which the picture is composed of, are looked into, they appear to be mere forms of the subjective series of the Super-ego and do not seem to possess any real objective content in themselves. They represent the grandest forms of cognition of the Super-ego and point out, though covertly, some unknown content as their objective background. This unknown content is the presence of the Absolute which cannot be touched by relative conditions. This supreme presence is in fact the objective background of the sense-world as well as of the picture of the so-called real world. This very presence of the Absolute is exactly the already said subjective background of the sense-ego and that of the Super-ego. This is indeed the very

supreme presence which the man of the rational temperament calls the supreme light and knowledge.

§ 27. It is now evident that an earnest investigation and a deep dive into the realms of any aspect of existence point out that the supreme presence of the Absolute Reality is the background, the very essence and the very truth of that aspect of existence. This very supreme presence of the Absolute, which is the background and the reality of the subjective series of the sense-ego and that of the Super-ego shines also as the background and as the only essential truth of the sense-world and that of the so-called real world. The Absolute Reality with Its supreme presence, which is the very foundation and the reality of the subjective series of the sense-ego and that of the Super-ego, is the Divine-Self of the subjective existence. An earnest investigation finally suggests that this Divine-Self is the Absolute-Self of the objective existence. “*Ayamatma Brahman*”. Thus the man of

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the rational temperament arrives at this fact, which is in fact the very fact of facts. Such is his inner understanding. Call it the scientific or the philosophic, the religious or the spiritual. It is just the same whatever may be the term that you apply to this inner understanding. As a consequence of this understanding, he begins to feel that the essential unity and unique Oneness of all this diversity and manyness ought to be the key-note of life and the life's activity. He contemplates upon this majestic essential unity and unique Oneness. It is not all a matter of doubt. It is not all a matter of an idle talk of a belief. It is a matter of unfaltering faith and firm conviction. There is then a kind of unshakable sureness which is very different from cock-sureness.

§ 28. The man of the rational temperament, by critical reasoning and judgment, comes thus to the conviction that the Absolute is the Reality of existence. The firm conviction and the unshakable sureness mould

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his mental as well as his physical activities. He tries to maintain all his attitudes in tune with the Absolute. He strives to work and to live amongst all in tune with the essential unity and unique Oneness of all this All. He attempts to purge out selfishness, vanity, and self-conceit, for he understands that the ego of any type is only superficial, ephemeral and phenomenal. He tries to dispel the ego-centric attitude, for he considers that the Divine-Self within is the Absolute-Self in all this All. As he understands that the Divine-Self is undying and immortal, he strives to purge out the fear of death. In this way the two types of the principles of moral conduct are looked upon as the necessary matters of the course of his life in order to keep himself in tune with the Absolute Reality. He strives to live upto the principles of moral conduct even under trying circumstances. He does not wilfully err and falter and he tries to proceed always in the right direction, guiding himself with the view of the essen-

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tial unity and unique Oneness. In this way he gains holiness of heart, strength of will, balance of mind and equanimity. He strives to escape from the prison-hold of the sense-ego and to unshackle the golden fetters of the Super-ego. He strives to transcend them and to aspire for the realization of the supreme light and knowledge, the presence of the Absolute Divine. Now he is an earnest aspirant, and is of course an earnest aspirant of the rational temperament.

§ 29. This inner understanding and the said firm conviction inspire the aspirant of the rational temperament. He hails the Supreme Divine. The mysterious presence of the Absolute Divine is, in his view, the supreme light and knowledge. The majesty of the supreme light and knowledge arouses admiration in him. So an attitude of the supreme light and knowledge possesses his mind. His inner is pervaded by this attitude of the supreme light and knowledge and his heart responds to it. With this response

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and the consequent attention, the attitude of the supreme light and knowledge becomes incessant and intensely dynamic. His inner activities collect together, become, so to speak, united and flow in one, along the undivided flow of the attitude of the supreme light and knowledge. The inner causal potentialities, which swirl up the modifications of the subjective series of the sense-ego, become at this stage ineffective and sterile. Then the modifications are gradually restrained and the subjective series of the sense-ego becomes insignificant. This insignificant sense-ego staggeringly maintains a sort of individuality which seems in a way purportless. This attitude of the presence of the Absolute Divine as an attitude of the supreme light and knowledge changes, yielding place to a sublime transformation of the subjective series of the Super-ego. Thereafter the subjective series of the Super-ego is steady and bright, and the transformation continues on without self-exertion with a kind of unbroken rhythm.

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This sublime transformation continues, and continues on unabated and its objective counterpart shines as an unparalleled representation of the very supreme light and knowledge, as the true picture of the very presence of the Absolute Divine and as the very image of the supreme light and knowledge, through the agency of which the subjective series of the sense-ego and that of the Super-ego seem to exist and respond as it were to the objective series. This sublime transformation shines as the actual picture of the very supreme presence of the essential unity and unique Oneness, through which the diversity of the objective series seems to have an existence as a functioning heterogeneity. There is now sure recognition and It is not a matter of mere conviction but a matter of an actuality.

§ 30. With the continuity of this sublime transformation coupled with the said recognition, the subjective series of the sense-ego, which has already lost its significance, is hushed, and its functioning active

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principle is transferred to the functioning principle of the subjective series of the Super-ego. The subjective series of the Super-ego obtains a sort of fulness and is positively dynamic. Then the transformation loses its bounds and becomes, so to speak, identical with the subjective series of the Super-ego. In this of the higher levels of attention, the transformation is the most sublime and the most perfect representation of the supreme light and knowledge, the very primal source of illumination as all this All. With this intuition, the subjective series of the Super-ego becomes insignificant and the only unbounded transformation is restrained. At the cessation of the transformation which is to be objectified, the individuality of even the Super-ego is lost but there shines an existence, which is by no means a representation. This existence is the supreme light and knowledge by which there is the possibility of having the process of heaving of the subjective series of the sense-ego and that of the Super-ego,

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as well as the objective series of unit-events. In this of the higher levels of attention, even that possibility involves and amalgamates into the supreme light and knowledge. That supreme light and knowledge is not all this All and yet all this All is one with the supreme light and knowledge. That supreme presence of the Absolute Divine is not all this All and yet all this All is verily one with the supreme presence of the Divine Reality. That essential unity and unique Oneness is not this diversity and heterogeneity and yet this apparent diversity and heterogeneity are absolutely one with that essential unity and unique Oneness. With this intuitive vast insight preceded by dispassion for the glories of the supreme light and knowledge, the so-called supreme light and knowledge ceases and this is verily the final of the higher levels of attention. This is the attainment of the complete restraint of the modifications of the subjective series of the sense-ego and of the transformations of the subjective se-

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ries of the Super-ego. This is known as Jnana yoga. There is then no dual and the Supreme Divine is the only unfalsified Absolute Divine Reality. Such is the realization of the Absolute Divine of the aspirant of the rational temperament. Such is the end of his yoga—Jnana yoga—the yoga by philosophic discrimination and deliberation.

TRANSITION FROM PRELIMINARY MEANS TO FINAL MEANS

§ 31. Now I beg leave to remind you once of the already stated fact that only in certain very rare cases the spiritual understanding is capable of kindling an extremely intense inner urge for the realization of the Absolute Divine and for the sublimation and divinization of the cosmic series. In such rare cases the attainment of Purna Yoga is naturally spontaneous. But in most of the cases the spiritual understanding is incapable of kindling such an inner urge for the Purna Yoga. The spiritual understanding in these cases arouses a kind of feeling the spiritual want which creates an as-

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piration for the attainment of Purna Yoga. The majority, therefore, are mere aspirants and they are not spontaneous Purna Yogins. But they can, as pointed out already, attain Purna Yoga by gradual means. I have already stated that Karma yoga, Bhakti yoga, Raja yoga and Jnana yoga are the gradual means for the realization of the Absolute Divine. I have also shown you how each one of the four yogas is quite an independent and gradual means for the restraint of the modifications of the subjective series of the sense-ego as well as of the transformations of the subjective series of the Super-ego, and thus for the realization of the Absolute Divine; how each one of the means is independently capable of enabling the aspirants to realize the Absolute Divine; how the realization of the Absolute Divine is the preliminary direct means for the attainment of Purna Yoga and how each one of the four yogas, therefore, independently forms the preliminary external means for the attainment of Purna Yoga. We have

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already a birds-eye view of each one of the four yogas. From this survey it has been evident how with the practice of the constituents which are common to all the four yogas as well as of the constituents which are specific to each one of them, the modifications and the transformations of the subjective series of the sense-ego and that of the Super-ego respectively are gradually restrained and thus how the realization of the Absolute Divine is achieved. It has also been pointed out how the principles of the practice of the several different constituents of the different yogas, which are based upon the fundamental philosophic and psychic conditions, are directly connected with the final result of their practice and are also thus indirectly related with the realization of the Absolute Divine.

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§ 32. We have so far dealt with the preliminary means, namely the realization of the Absolute Divine. As a result of the practice of any one of the four yogas, there

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shines the restraint of the modifications and the transformations and in this restrictive condition there exists the only Absolute Divine. But when the subjective series of the sense-ego and that of the Super-ego respond to the messages of the objective series, there turn up modifications and transformations and their respective objectification as the objective worlds. In the final of the higher levels of attention, which is attained by means of any one of the four yogas, there exists the only unfalsified Absolute Divine. This realization of the Absolute Divine, in a way, moulds the inner form, and influences to a certain extent the internal structure and the external view. There is, however, an enormous store of impressions of various kinds of habits which are taken from the common every day environments as social virtues and merits. They may not be and usually are not in tune with the Absolute Divine. Some of the habits which are looked upon as virtues and merits are handed over to each individual as social

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traditions. Even after the realization of the Absolute Divine, impressions of such traditional virtues and merits in the form of tendencies propel the subjective series of the sense-ego and that of the Super-ego to various activities. In spite of the supreme realization of the Absolute Divine, these activities may not be and usually are not in tune with the Absolute Reality. This apparent existence may be considered to be the undivine even after the realization of the Divine Reality. There can be also a view of false differentiation. When the inner is burdened with the notions of the traditional so-called virtues there turns up a sort of perversion. Consequently the view is not a view of the Absolute Divine as the apparent All. It is on the other hand, a view of all this All, where I and thou and many such differences are assumed to be the necessary factors. Even saintly persons after the realization of the Absolute Divine are subjected to the notions of the assumed necessity for the said differences. As an

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example, let me narrate a remarkable incident in the life of Acharya Sri Sankara. It was said that while Sri Sankara, after the realization of the Absolute Divine, was one day going along the streets of Benares, he happened to come across the so-called low-born. Then Sri Sankara ordered the so-called low-born to be away from his path, for he had the traditional notions of himself being pure and of the so-called low-born being impure. The so-called low-born showed Sri Sankara the habitual folly ingrained in him which was by no means in tune with the essential unity and unique Divine Oneness and thus initiated Sri Sankara. At this initiation Sri Sankara's inner was opened to the enlightenment due to the realization of the Absolute Divine Oneness. Thus Sri Sankara could burn down the impressions of the traditional so-called virtues and could finally achieve the sublimation of the subjective series of the sense-ego and that of the Super-ego as well as the divinization of the objective existence.

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§ 33. This instance of Sri Sankara is indeed typical. As a matter of fact, most of the aspirants, even after the realization of the Absolute Divine, are more or less subject to the folly of the traditional so-called merits and that of the notions of I and thou and those of such dual throng. So the aspirants for Purna Yoga guide their activities both internal and external with the enlightenment due to the realization of the Divine Oneness. Their lives are attuned to that great enlightenment. The impressions of the so-called merits which block up the inner are exposed to the enlightenment due to the realization of the Absolute Divine with deliberation and attention. Consequently the impressions due to the said traditional so-called merits gradually become powerless and the blockade becomes annihilated. The enlightenment permeates, so to speak, the entire inner structure and there is the sublimation of the subjective series of the sense-ego and that of the Super-ego. Every action, both internal and external, which has

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its origin in the sublime subjective series is absolutely in harmony with the Absolute Divine. Similarly the objectification of the modifications and the transformations is in tune with the Absolute Divine. There is, therefore, the divinization of the objective world. So there is the sublimation and the divinization of both the subjective and the objective existences. Then it is no more—this existence and the Absolute Divine. But this existence is indeed the Absolute Divine. Whatever may be the level of attention, all existence is the Absolute Divine and the Absolute Divine is the only Reality. There being the only Absolute Divine, there is not and there cannot be a place for the undivine. Then the divine existence or the divine world is the Divine Reality. There is no place for the notion or the will to segregate one's self from the world, for it is the Absolute Divine Oneness. In that divine world, there is the recognition of action in actionlessness. The divine world is the only Divine

CONCLUSION

Oneness and therefore the divine world is a world of Truth and Knowledge. The divine world being the Absolute Divine, it is a world of Unity and Love. Whatever may be the level of attention, all existence is the only unfalsified Absolute Divine. The Divine is the only Absolute Divine Reality. Such is the sublime end and crown of Purna Yoga.

CONCLUSION

§ 34. Let all of us have the noble view of the supreme crown of Purna Yoga. Let the only Absolute Divine and therefore the divine world of Truth and Knowledge, Unity and Love be our individual as well as our social ideal. Let the Divine Reality and therefore the world of Truth and Knowledge, of Unity and Love be the supreme trait of our national life. Let the Absolute Divine and therefore Truth, Knowledge, Unity and Love be the guiding motive principles of our life. Let all our actions, both physical and mental, be attuned to the divine world of Truth and Knowledge, of Uni-

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ty and Love. Let the Absolute Divine be the only foundation of our idea of universal brotherhood, and let our world be the home of such a universal brotherhood wherein all the individuals would be bound together in one by Truth, Knowledge, Unity and Love. Thus let the supreme crown of Purna Yoga be the only crown common to all the humanity.

